

CORONATION OF CHARLES THE SECOND.

KING. of Scotland, England, France,
and Ireland.

As it was acted and done at S C O O N E ,
The first day of Januarie, 1651.

Chron. 29. 23.

*Then Solomon, sat on the Throne of the Kingdom, the son
of David his father, and prospered, and all Israel obeyed him.*

Prov. 20. 8

*A King that sitteth in the Throne of judgement, scattereth and
will with his eyes.*

Prov. 25. 5.

*Take away the wicked from before the King, and his Throne
bee established in Righteousness.*



EDWARDE,
Printed by James Brown, 1651.

CORONATION OF CHARLES THE SECOND, KING of Scotland, England, France, and Ireland. Done at Scoone, The first day of January, 1651.

First the Kings Majestie, in a Princes Robe, was conducted from his Bed-chamber by the Constable on his right hand, and the Marishall on his left hand, to the Chamber of Presence; and there, was placed in a Chaire, under a cloath of State, by the Lord of Angus, Chamberlaine appointed by the King for that day, and there, after a little repose, the Noble-men, with the Commissioners of Barons, and Burroughes, entered the Hall, and presented themselves before his Majestie.

There-afier, the Lord Chancellour spoke to the King, to this purpose; *Sir, Your good Subjects desire You may be crowned, as the righteous, and lawfull Heire of the Crown of this Kingdome; that You would maintain Religion, as it is presently professed, and established, conform to the Nationall Covenant, League and Covenant, and according to Your Declaration at Dumfermling, in August last; Also that You would be graciously pleased to receive them under Your Highnesse Protection, to govern them by the laws of the Kingdome, and to defend them in their Rights and Liberties, by Your Royall Power, offering themselves in most humble manner to Your Majestie, with their Vowes to be strow Land, Life, and what else is in their power, for the maintinance of Religion, for the safety of Your Majesties Sacred Person, and maintenance of Your Crown, which they intreat Your Majestie to accept, and stay Alough.*

The King made this answer; *I do esteem the affections of my good People, more then the Crownes of many Kingdomes, and shall be ready, by Gods Assistance, to be strow my Life in their Defence; wishing to live no longer, then may see Religion, and this Kingdome flourish, in all happiness.*

There-afier the Commissioners of Burroughs, and of Barones, and the Noble-men accompanied Majestie to the Kirk of Scoone, in order and rank according to their qualite, two and two.

The Spurres being carried by the Earle of Eglinton.

The Sword by the Earle of Rothes.

The Scepter by the Earle of Craufurd and Lindesay.

The Crown by the Marques of Argyle, immediatly before the King.

Then came the King, with the great Constable on his right hand, and the great Marishall on his left hand, who being carried by the Lord Ereskine, The Lord Montgomery, The Lord Newbottle, and the Lord Macdonne, four Earles eldest sonnes, under a Canopie of Crimson Velvet, supported by six Earls sonnes; to wit, The Lord Drummond, The Lord Carnegie, The Lord Ramsay, the Lord Johnstoun, the Lord Brechin, The Lord Yester, and the six carriers supported by six Noble-mens sonnes.

Thus the Kings Majestie entereth the Kirk.

The Kirk being fittet, and prepared with a Table, Whereupon the Honours were layed, and a Chaire in a fitting place for his Majesties hearing of Sermon, over against the Minister, and another Chaire on the other side where he late when he received the Crown, before which there was a Bench decently covered, as also seats abouyt for Noble-men, Barons, and Burgesses.

And there being also a Stage in a fit place erected of 24 foot square, aboue four foot high, from the wind, covered with Carpets, with two stairs, one from the West, and another to the East; upon which Stage, there was another little Stage erected, somme two foot high, ascending by two steps; On which Throne, or Chaire of State was set.

The Kirk thus fittingly prepared, The Kings Majestie entereth the same, accompanied as aforesaid, first setteth himself in his Chaire, for hearing of Sermon.

All being quickeley composed unto attencion, Master ROBERT DOWGLAS Moderator of the Commission of the General Assemblie, after incalling upon GOD by Prayer, preached the following SERMON.

SERMON

Preached at Scoone, Jan. first 1651.

At the CORONATION of
CHARLES the Second, KING of Scotland,
England, France, and Ireland.

By Master ROBERT DOWGLAS, Minister at EDINBURGH, Moderator
of the Commission of the Generall Assemblie.

2 KING. II. vers. 12, 17.

And hee brought forth the Kings sonne, and put the Crowne upon him, and
ave him the Testimony, and they made him King, and anointed him; and they
lapt their hands, and said, GOD save the King.

And Jehojada made a Covenant between the Lord and the King, and the people,
that they shold be the Lords people: between the King also and the people.

Nhis TEXT of SCRIPTURE, you have the solemne enthroning of Joash a young King
and that in a very troublesome time, for Athaliah the mother of Abaziah had cruelly mur-
Ithered the Royall seed, and usurped the Kingdome by the space of six years. Only the
young Prince was preserved by Jechosbeba the sister of Abaziah, and wife to Jehojada the high
Priest, being hid with her in the house of the LORD all that time.

Good interpreters do conjecture, though Joash be called the son of Abaziah, that he was not his son by
nature, but by succession to the Crown. They say, that the race of Solomon ceased here, and the Kingdom
came to the posterite of Nathan the son of David. Because 2 Chron. 22. 9. It is said, The house of Abaziah
had no power to keep the Kingdome, which they conceive to be for the want of children in that house; And
because of the absurdite and unnaturalnesse of the fact, That Athaliah the Grand-mother should have cut
off her sons children. I shall not stand upon the matter, Only I may say, if they were Abaziah his own
children it was a most unnatural and cruel fact for Athaliah to cut off her own posterity.

For the usurpation, there might have been two motives. 1. It seemeth that when Abaziah went to bat-
tall, Athaliah was left to govern the Kingdome, and her son Abaziah being slain before his return, shee
thought the government sweet, and could not part with it; And because the Royall seed stood in her
way, shee cruelly destroyed them, that shee might reign with the greater freedom. 2. Shee was earnest to
reign false worship, even the worship of Baal; which shee thought could not be so well done, as by cut-
ting off the Royall race, and getting the Sole power in her hand, that shee might do what shee pleased.

The businesse you are about this day, is not unlike. You are to invest a young King in the Throne
in a very troublesome time: and wicked men have risen up, and usurped the Kingdom, and put to death
the late King most unnaturally. The like motives seem to have preval'd with them. 1. These men by
falsehood

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Enmity and dissimulation have gotten power in their hands, which to them is so sweet, that they are unwilling to part with it; And because the King and his seed stood in their way, they have made away the King, and disinherited his children, that the Sole power might be in their hand. 2. They have a number of damnable errors, and a false worship to set up, and intend to take away the Ordinances of CHRIST, and Government of his Kirk. All this cannot be done, unless they have the sole power in their hand, and this they cannot have, till the King and his posterite be cut off. But I leave this, and come to the present solemnitie. There is a Prince to be inthroned, good Jebojada will have the Crown put upon his head.

It may be questioned, Why they went about this Coronation in a time of so great hazard, when Athaliah had reigned six years? Had it not been better to have deset Athaliah, and then to have crowned the King? Two reasons may be rendered why they delay not the Coronation. 1. To Crown the King, was a duty they were bound to. Hazard should not make men leave their duty. They did their duty, and left the successe to GOD. 2. They crowned the young King, to endear the peoples affections to their own native Prince, and to alienate their hearts from her that had usurped the Kingdom. If they had delayed, the King being known to be preserved, it might have brought on, not only complyance with her, but also subjection to her government, by retting in it, and being content to lay aside the righteous heir of the Crown.

The same is observed in our case, and many wonder that you should Crown the King in a dangerous time, when the usurpers have such power in the Land. The same reasons may serve to answer for your doing. 1. It is our necessary duty to Crown the King upon all hazards, and to leave the successe to GOD. 2. It appeareth now, it hath been too long delayed. Delay is dangerous, because of the compliance of some, and treacherie of others. If it shall be delayed longer, it is to be feared that the most part shall sit down under the shadow of the Bramble, the destroying usurpers.

I come to the particular handling of the present Text, and to speak from it to the present time. I have read the 12. and 17. vers. Because of these two which meet together, the Crowning of a King, and his renewing the Covenant. Amongst many particulars which may be hadled from the Text, I shall confine myself to these five. 1. The Crown, *He put the Crown upon his head.* 2. The Testimonie, *He gave him the Testimonia.* 3. The anointing, *They anointed him.* These three are in the 12. vers. As for that which is spoken of the peoples joy, we shall give it a touch when we come to the peoples duty. 4. The Covenant between GOD, and the King and the people. *Jebojada made a Covenant between God and the King, and the people; that they should be the Lords people.* 5. The Covenant between the King, and the people; *Between the King also and the people,* both in the 17. vers.

First, The Crown is put upon his head. A Crown is the most excellent Badge of Royall Majestie. To discourse on Crownes in a state way, I shall leave unto States-men, and lay only these three before you of the Crown.

1. In putting on of the Crown, it would be well fastened. For Kings Crownes are often times tottering; and this is a time wherein they totter. There are two things which make Kings Crownes to totter, Great Sines, and Great Commotions and Troubles. Take heed of both.

2. There are many sins upon our King, and his Family. Sinne will make the surest Crown, that ever men set on, to totter. The Sines of former Kings, have made this a tottering Crown. I shall not insist here, seeing there hath been a solemn day of Humiliation through the Land, on Thursday last, for the sines of the Royall Family. I wish the LORD may blesse it; and desire the King to be truely humbled for his own sines, and the sines of his Fathers house, which have been great. Beware of putting on these sines with the Crown; For if you put them on, all the well-wishers to a King in the three Kingdomes will not be able to hold on the Crown, and keep it from tottering, yea, from falling. LORD, take away the Controversie with the Royall Family, that the Crown may be fastened sure upon the Kings head, without falling or tottering.

2. Troubles and Commotions in a kingdome, make Crownes to totter. A Crown at the best, and in the most calme times, is full of trouble, which if it were well weighed by men, there would not be such hunting after Crownes. I read of a great man, who considering the trouble and care that accompanied a Crown, said, he would not take it up at his foot, though he might have it for taking. Now if a Crown at the best be so full of troubles, what shall one think of a Crown at the worst, when there are so great Commotions, wherein the Crown is directly aimed at? Surely it must be a tottering Crown at the least, especially

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ally when former sins have brought on these troubles. As the remedie of the former is true Humiliation and turning unto GOD; So the remedie of the latter, is Psal. 21. 3: (speaking of Davids Crown) Then setteth a Crown of pure gold upon his head. GOD set on Davids Crown, and therfore it was settled, notwithstanding of many troubles. Men may set on Crownes, and they may be thrown off again: But when GOD setteth them on they will be fast. Enemies have touched the Crown of our King, and casten it off in the other kingdome, and have made it totter in this kingdome; Both the King who is to be Crowned, and you who are to Crown him, should deal earnestly with GOD, to set the Crown on the Kings head, and to keep it on against all the Commotions of this cruell generation.

2. A King should esteem more of the people he reigneth over, than of his Crown. Kings use to be so taken up with their Crownes, that they despise their people. I would have a King following CHRIST, the King of his people, who sayeth of them, Isai. 61. 3. Thou shals be a Crown of Glory in the hand of the Lord, and a Royall Diademe in the hand of thy God. CHRIST accounteth his people his Crown and Diademe; So should a King esteem the people of the LORD, over whom he ruleth, to be his Crown and Diademe. Take away the people, and a Crown is but an empty symbole.

3. A King when he getteth his Crown on his head, should think at the best, it is but a fading crown: All the Crownes of Kings are but fading crownes: Therefore they should have an eye upon that Crown of glory that fadeth not away, 1. Pet. 5. 4. And upon a Kingdome that cannot be shaken, Heb. 12. 28. That Crown and Kingdome belongeth not to Kings as Kings, but unto believers; and a believing King hath this comfort, that when he hath endured a while, and been tryed, he shall receive the Crown of Life, which the Lord hath promised to them that love him.

II. The second thing in this Solemnity, is the Testimony, by this is meant the Law of GOD, so called because it testifieth of the Minde and Will of GOD. It was commanded Deut. 17. 18. 19. When the King shall sit upon the Throne of his Kingdome, he shall write him a Copie of the Book of the Law, and it shall be with him, that he may read therein all the dayes of his life. The King should have the Testimony for these three main uses.

1. For his information in the wayes of GOD, Deut. 17. 19. This use of the Kings having the Book of the Law is expressed, that he may learn to fear the Lord his God. The reading of other books may do a King good for government, but no book will teach him the way to salvation, but the Book of GOD. CHRIST biddeth Search the Scriptures, for in them ye think to have Eternall life, and they testifie of Me, John 5. 39. He is a Bleſſed man who meditateth in the Law of the Lord day and night, Psal. 1. 1. 2. King David was well acquainted herewith, as appeareth Psal 119. Kings should be well exercised in Scripture: It is reported of Alphonſus King of Arragon, that he did read the Bible fourteen times, with glosses thereupon. I recommend to the King, to take ſome houres for reading holy Scripture; It will be a good mean to make him acquaint with GODs Minde, and with CHRIST a Saviour.

2. For his direction in government, Kings read bookeſ that they may learn to govern well, which I condemn not, but all the bookeſ a King can read, will not make him govern to please GOD, as this Booke. I know nothing that is good in government, but a King may learn it out of the Booke of GOD. For this cause Joshua is commanded Jof. 1. 8. That the Booke of the Law ſhall not depart out of his mouth; and he is commanded to doe according to all that is written therein. He ſhould not only do himselfe that which is written in it, but do, and govern his people according to all that is written in it. King David knew this use of the Testimony, who ſaid, Psal. 119. 24. Thy Testimonies are my delight, and my Councillours. The best counſels that ever a King getteth, are in the Booke of GOD: Yea, the Testimonies are the best and ſureſt Counsellours; Because althoſh a Kings Counsellours be never ſo wiſe and truſtie, yet they ſeue not to be ſo free with a King as they ought: But the Scripture will tell Kings very freely both their ſin & their duty.

3. For preservation and custodie. The King is Custos utriusque Tabulae, The keeper of both Tables. Not that he ſhould take upon him the power either to diſpene the Word of GOD, or to diſpene with it: But that he ſhould preſerve the Word of GOD, and true Religion according to the Word of GOD, pure, intire, and uncorrupted, within his Dominions, and tranſmit them ſo to posterity; And alſo be carefull to ſee his Subjects obſerve both Tables, and to puniſh the tranſgrefſors of the ſame.

III. The third thing in this Solemnitie is the anoynting of the King. The anoynting of Kings was not abſolutlie neceſſary under the Old Testament; for we read not that all the Kings of Judah and Israel were anoynted. The Hebrewes obſerve that anoynting of Kings was uſed in three caſes; 1. When the firſt of

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1. Family was made King, as *Saul*, *David*. 2. When there was a question for the Crown, as in the case of *Solomon* and *Adonijah*. 3. When there was an interruption of the lawfull succession by usurpation, as in the case of *Josiah* there is an interruption by the usurpation of *Athaliah*; therefore he is anointed. If this Observation hold, as it is probable, then it was not absolutely necessary under the Old Testament; and therefore far lesse under the New.

Because it may be said, That in our case there is an interruption by usurpation, Let it be considered; That the anointing under the Old Testament was typical, although all Kings were not types of **CHRIST**; yet the Anointing of Kings, Priests and Prophets, was typical of **CHRIST**, and His Offices: But **CHRIST** being now come, all these Ceremonies cease. And therefore the Anointing of Kings, ought not to be used in the New Testament.

If it be said, Anointing of Kings hath been in use amongst Christians, not only Papists but Protestants, as in the Kingdome of *England*, and our late King was Anointed with oyl. It may be replied, they who used it under the New Testament took it from the *Jews*, without warrant. It was most in use with the *Bishops of Rome*, who to keep Kings and Emperours subject to themselves, did swear them to the *Pope*, when they were anointed. (and yet the *Jewish Priests* did never swear Kings to themselves) As for *England*, although the *Pope* was casten off, yet the subjection of Kings to Bishops was still retained, for they anointed the King and sware him to the mainteinance of their Preliticall dignitie. They are here who were witneses at the Coronation of the late King. The Bishops behoved to perform that rite, and the King behoved to be sworne to them. But now by the Blessing of **GOD** *Poperie* and *Prelacie* are removed. The Bishops as limmes of *Anichrist*, are put to the doore; Let the anointing of Kings with oyl go to the doore with them, and let them never come in again.

The anointing with materiall oyl, maketh not a King the Anointed of the **LORD**, for he is so without it. He is the Anointed of the **LORD**, who by Divine Ordinance, and appointment is a King. *Is. 45. 1.* **GOD** calleth *Cyrus* His anointed, yet we read not that he was anointed with oyl. Kings are the Anointed of the **LORD**, because by the Ordinance of the **LORD**, their authority is sacred and inviolable. It is enough for us to have the thing though we want the Ceremonie, which being laid aside, I will give some Observations of the thing.

1. A King, being the **LORD'S** Anointed, should be thinking upon a betterunction, even that Spirituall unction, wherewith Believers are anointed, which you have, *1 John 2. 27.* *The anointing ye have received of him abideth in you*, And *2 Cor. 1. 21.* *Hethat hath anointed us*, is **GOD** who hath also sealed us. This anointing is not proper to Kings, but common to Believers. Few Kings are so anointed. A King shoulde strive to be a good Christian, and then a good King: The anointing with Grace, is better then the anointing with oyl. It is of more worth for a King to be the anointed of the **LORD** with Grace, then to be the greatest Monarch of the world, without it.

2. This anointing may put a King in minde of the gifts wherewith Kings should be endued, for discharge of their Royall Calling. For anointing did signifie the gifts of Office. It is said of *Saul*, when he was anointed King, *1 Sam. 10. 9.* **GOD** gave him another heart; And *Cap. 11. 6.* *The Spirit of God came upon him*, It is meant, of a heart for his Calling, and a spirit of abilitie for Government. It should be our desire this day, that our King may have a spirit for his Calling as the Spirit of Wissome, Fortitude, Justice, and other Princely Enduements.

3. This anointing may put Subjects in minde of the Sacre-dues of the authority of a King. He should be respected, as the **LORD'S** Anointed. There are diverse sorts of persons, that are enemies to the authority of Kings; 1. *Anabaptists*, who deny there should be Kings in the New Testament. They will have no King, nor Civil Magistrate. 2. The late *Photinians*, who speak respectfully of Kings, and Magistrates; but they take away from them their power, and the exercise of it in the administration of justice. 3. These who rise against Kings in open Rebellion, as *Absalom* and *Sheba*, who said, *What have we to do with David, the sonne of Jesse?* *To your Tents, O Israel.* 4. They who do not rebell openly, yet they despise a King in their heart, like the sonnes of *Belial*. *1 Sam. 10. last.* Who said of *Saul* after he was anointed King, *Shall this man save us? And they despised him, and brought him no Presents.*

1. All these meet in our present age. 1. *Anabaptists* who are against the being of Kings, are very rife you may finde, to our great grief, a great number of them in that Armie that hath unjustly invaded the Land,

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Land; who have trampled upon the authority of Kings. 2. There are also of the second sort, secretly *Popishians* in this point, they allow of Kings in profession; but they are against the exercise of their power in the administration of Justice. 3. A third sort are in open Rebellion, even all that generation, which are risen up not only against the person of a King; but against Kingly Government. 4. There is a fourth, who profess they acknowledge a King; but despise him in their heart, saying, *Shall this man save us? I wish all had Davids tenderness*, whose heart did smite him, when he did but cut off the lap of Sauls Garment, *That we may be far from cutting off a lap of that just power and greatness, which GOD hath allowed to the King, and we have bound our selves by Covenant, not to diminish.*

I have gone through the three particulars contained in the 12. ver. I come to the other two in the 17. ver. which appertain also to this dayes Work; For our King is not only to be crowned; but to renew a Covenant with GOD, and His People; and to make a Covenant with the People. Answerable hereto there is a twofold Covenant in the words, One between GOD, and the King, and the people: GOD being the one Partie; The King and the people the other. Another between the King, and the people. The King being the one party; The people the other.

The Covenant with God, Is the fourth particular propounded, to be spoken of. The summe of this Covenant, ye may finde 1 King. 23. 3. In *Iosiah* his renewing the Covenant, *To walk after the Lord, and keep his Commandements and Testimonies, with all the heart, and to perform the words of the Covenant.* The renewing of the Covenant, was after a great defection from GOD, and the setting up of a false worship. The King and the people of GOD, bound themselves before the LORD, to set up the True Worship, and to abolish the false. Scotland hath a Preference in this before other Nations. In time of Defection, they have renewed a Covenant with GOD, to reform all; And because the King after a great Defection in that Family is to renew the Covenant, I shall mention some particulars from the League and Covenant.

1. We are bound to maintain the True Reformed Religion, in Doctrine, Worship, Discipline, & Government, established in this kingdome, and to endeavour the Reformation of Religion in the other two kingdomes, according to the Word of GOD, and the example of the best Reformed Kirks. By this Article the King is obliged, not only to maintain Religion as it is established in Scotland, but also to endeavour the Reformation of Religion in his other kingdomes. The King would consider well, when it shall please GOD to restore him to his Government there, that he is bound to endeavour the establishment of the Work of Reformation there, aswell as to maintain it here.

2. According to the second Article, The King is bound without respect of persons, to extirpate Popery, Prelacie, Superstition, Heresie, Schisme, and Prophaness, and whatsoever shall be found contrary to sound Doctrine, and the power of Godliness. And therefore Popery is not to be suffered in the Royal Famillie, nor within his Dominions; Prelacie once plucked up by the roote, is not to be permitted to take roote again; All Heresie and Errour whatsoever must be opposed by him, to the uttermost of his power; and by the Covenant the King must be far from Toleration of any false religion within his Dominions.

3. As the people are bound to maintain the Kings person and authority, in the maintinance of the True Religion, and Liberties of the Kingdom: So the King is bound with them, to maintain the Rights and Priviledges of the Parliament and Liberties of the Subjects, according to the third Article.

4. We are bound to discover, and to bring unto condigne punishment, all such as have been, or shall be, Incendiaries, Malignants, or evill instruments, in bindering the Reformation of Religion; dividing the King from the people, or one of the Kingdomes, from another, or making any factions, or parties amongst the people. Hereby the King is bound to have an eye upon such, and neither allow of them, nor comply with them; but to concurr according to his power to have them censured and punished, as is expressed in the fourth Article.

I shall summe up all this, That a King entering in Covenant with GOD, should do as Kings did of Old, when they entered in Covenant; They and their people went on in the Work of Reformation, as appeareth here. ver. 18. *And all the people of the land, went into the house of Baal, and brake it down, &c.* And godly Iosiah, when he entered in Covenant, made a thorow Reformation. There is a four-fold Reformation in Scripture, and contained in the League and Covenant. 1. A Personall Reformation.

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1. A familie Reformation. 3. A Reformation of Judicatories. 4. A Reformation of the whole land. Kings have had their hand in all the four; and therefore I recommend them to our King.

1. A personall Reformation. A King should reforme his own life, that he may be a Patterne of Godlinelle to others; and to this he is tyed by the Covenantes. The godly Reformers of Judah, were pious and religious men. A King should not follow Machiavell his counsel, who requireth not that a Prince should be truely religious, but sayeth, that a shadow of it, and exterrnall simulation are sufficient. A divelish counsell; and it is just with GOD, to bring a king to the shadow of a kingdome, who hath but the shadow of Religion. We know, that dissembling kings have been punished of GOD; And let our King know, that no king, but a religious king, can please GOD. David is highly commended for Godlinelle, Hezekiah a man eminent for Piety; Iosiah, a young king, commended for the tendernesse of his heart, when he heard the Law of the LORD read; He was much troubled before the Lord, when he heard the judgements threatened against his fathers houle, and his people. It is earnestly wished, that our Kings heart may be tender, and be truly humbled before the Lord, for the sinnes of his fathers house, and of the land; and for the many evils that are upon that familie and upon the kingdom.

2. A Familie Reformation. The king should reform his Family, after the example of Godly kings. As when he entred in Covenant, spared not his mothers Idolatrie. The house of our King hath been much defiled by Idolatrie. The King is now in Covenant, and to renew the Covenant; Let the Royall Familie be reformed; And that it may be a Religious Familie, wherein GOD will have pleasure. Let it be purged not only of Idolatrie, but of prophanity and loosenesse, which hath abounded in it. Much hath been spoken of this matter; but little hath been done in it. Let the King and others, who have charge in that Family, think it lyeth upon them, as a durie, to purge it. And if you would have a Family well purged, and constitute, take David for a Pattern, in the purgation and constitution of his, PSAL. 101. The froward heart, wicked persons, and slanderers, he will have far from him; But his eyes are upon the faifull of the land, that they may dwell with him. If there be a man better then another in the land, he should be for the King, and His Family: Ye may extend this Reformation to the Court. A prophanie Court is dangerous for a king, it hath been observed as a provoking sin in England, which hath drawn down judgement upon King and Court, as appeareth this day. It is to be wished, that such were in the Court, as David speakest of in that Psalm. Let the King see to it, and resolve with David, PSALM 101. 7. That Hee who worketh deceit, shall not dwelle within his house; and he who telleth lies, shall not carrie in his sight.

3. Reformation in Judicatories. It would be carefully seen to, that Judicatories be reformed; and that men fearing GOD, and hating Covetousnesse, may be placed in them. A King in Covenant should do, as Iehoshaphat did, 2 Chron. 19. 5. 6. 7. He set Judges in the Land, and said, Take heed what ye do; judge not for men, but for the Lord who is with you in judgement: Wherefore now let the fear of the Lord be before you, &c.

4. The Reformation of the whole Land. The Kings eye should be upon it, 2 Chron. 19. 4. Ichosha-
bat went out thorow the people, from Beersheba, to mount Ephraim; and brought them back to the Lord God of
their fathers. Our Land hath great need of Reformation; For there is a part of it, that hath scarce ever
yet found the benefite of Reformation, they are lying without the Gospel. It will be a good work for
a Covenanted King, to have a care that the Gospel may be Preached through the whole Land. Care also
would be taken that they who have the Gospel, may live luteably thereto.

If a King would be a through Reformer, he must be reformed himself; otherwayes he will never
have Reformation to heart. To make a king a good Reformer, I wish him these qualifications accord-
ing to the Truth, and in sincerity, wherewith they report Trajan the Emperour, to have been endued,
he was 1. Devote at home, 2. Courageous in warre, 3. Just in his Judicatures, 4. Prudent in
all his affaires. True Pietie, Fortitude, Justice, and Prudency, are notable qualifications in a Prince,
who would reform a kingdom, and reform well.

V. I come now to the fifth and last particular, and that is the Covenant made between the king and
the people. When a king is Crowned, and received by the people, there is a Covenant or mutual Con-
tract, between him and them, containing conditions, mutually to be observed. Time will not suffer
to infast

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so insist upon many particulars, I shall only lay before Youtthree: 1. It is clear from the Coven-
tant, that a king hath not absolute power to do what he pleaseth, he is tyed to con-
tinue in the vertue of a Covenant. 2. It is clear from this Covenant, That a people are bound to obey their
king in the L O R D . 3. I shall present the King with some directions, for the right Government
of the people, who are bound to obey.

I. It is clear, That the Kings power is not absolute, as Kings and flattering Courteous ap-
prehend; a kings power is a limited power, by this Covenant. And there is a three-fold limitati-
on of the kings power

1. In regard of subordination. There is a power above his, even GODS power, whom he is
obliged to obey; and to whom he must give an account of his administration. Yee heard ye-
sterday, that Text, *By me Kings reign,* Prov. 8. 15. Kings have not only their Crownes from
GOD; but they must reign according to his will, which is clear from Rom. 13. 4. Hee is called
The Minister of GOD. Hee is but GODS Servant. I need not stay upon this, Kings, and all
others, will acknowledge this limitation.

2. In regard of Laws. A King is sworn at his Coronation, to rule according to the standing,
received Laws of the kingdome. The Laws he is sworn to, limite him that he cannot doe against
them, without a sinfull breach of this Covenant, between the king, and the people.

3. In regard of Government. The total Government, is not upon a king. He hath Counsellors,
a Parliament, or Estates, in the Land, who share in the burthen of Government. No
king should have the sole Government. It was never the minde of these, who received a King to
rule them, to lay all Government upon him, to do what he pleaseth, without controlement.
There is no man able alone to govern all. The kingdome should not lay that upon one man, who
may easily misarie. The Estates of the Land, are bound in this Contract, to bear a burthen
with him.

These men who have flattered kings, to take unto themselves an absolute power, to do what
they please, have wronged kings, and kingdomes. It had been good that Kings of late, had car-
ried themselves so, as this question of kings power, might never have come in debate; For they
have been great losers thereby. Kings are very desirous to have things spoken and written, to hold
up their Arbitrary and unlimited power; but that way doth exceedingly wrong them. There is one,
a learned man, I confesse, who hath written a Book, for the maintaineance of the absolute power
of kings, called DEFENSIO REGIA, whereby he hath wronged himself in his reputation, and
the king in his government. As for the fact in taking away the life of the late King (what ever was,
GODs justice in it) I do agree with him to condemn it, as a most unjust and horrid fact, upon
their part who did it: But when he commeth to speak of the power of kings in giving unto them an
absolute and illimited power, urging the damnable Maxime QUOD LIBET LICET, he will have
a king to do what he pleaseth impune, and without controlement. In this I cannot but dissent from
him.

In regard of Subordination, some say; That a king is comparable to none but GOD. Do what
he will, let GOD take order with it; this leadeth kings to Atheisme, let them doe what they please,
and take GOD in their own hand: In regard of Laws, they teach nothing to kings, but Tyrannie:
And in regard of government, they teach a king to take an Arbitrarie power to himself, to do what
he pleaseth without controlement. How dangerous this hath been to kings, is clear by sad experi-
ence. Abuse of Power, and Arbitrary Governement, hath been one of GODS Great Contro-
versies, with our Kings Predecessours, GOD in His justice, because Power hath been abused,
hath thrown it out of their hands: And I may confidently say, That GODS Controversie with
the kings of the earth, is for their Arbitrary and Tyrannicall Governement.

It is good for our King to learn to be wise in time; and know that he receiveth this day a power
to govern; but a power limited by contract; and these conditions he is bound by Oath, to stand
to. Kings are deceived, who think, that the people are ordained for the King; and not the
King for the people. The SCRIP TURB sheweth the contrary, ROM. 13. 4. The King is the M-

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OF GOD, FOR THE PEOPLES good. GOD will not have a King in an arbitrary way, to encroach upon the possessions of Subjects, EZEK. 45. 7, 8. A portion is appointed for the Prince. And it is said, *My Princes shall no more oppress my people; and the rest of the land, shall he give unto the house of Israel, according to their Tribes.* The king hath his distinct Possessions and Revenue from the people; he must not oppress, and do what he pleaseth, there must be no Tyrannie upon the Throne.

I desire not to speak much of this subject. Men have been very tender in meddling with the power of kings; yet seeing these dayes have brought forth debates concerning the power of kings, it will be necessary to be clear in the matter. Extremities would be shunned. A King should keep within the bounds of the Covenant made with the people, in the exercise of his power; And Subjects would keep within the bounds of this Covenant, in regulating that power. Concerning the last, I shall proouide these three, to your consideration.

1. A King abusing his power, to the overthrow of Religion, Laws and Liberties, which are the very Fundamentals of this Contract and Covenant, may be controled and opposed; And if he set himself to overthrow all thele by Armes, then they who have power as the Estates of a Land, may and ought to resist by Armes: Because he doth, by that opposition, break the very bonds, and overthroweth all the essentials of this Contract and Covenant. This may serve to justify the proceedings of this Kingdom against the late King, who in an Hostile way set himself to overthrow Religion, Parliaments, Laws, and Liberties.

2. Every breach of Covenant, wherein a king falleth, after he hath entered in Covenant, doth not dissolve the bond of the Covenant. Neither should subjects lay aside a king, for every breach, except the breaches be such as overthrow the fundamentals of the Covenant with the people. Many examples of this may be brought from Scripture. I shall give but one. King ASA entered solemnly in Covenant with GOD, and the people, 2 CHRON 15. After that, he falleth in grosse transgressions and breaches, 2 CHRON 16. He associate himself and entered in League with Benhadad, King of Syria, an idolater; He imprisoned HANAN, the LORDS Prophet, who reproved him, and threatened judgement against that association; And, at the same time, he oppressed some of the people: And yet, for all this, they neither lay him aside, nor count him an hypocrite.

3. Private persons, should be very circum'peft, about that which they do in relation to the authority of Kings. It is very dangerous, for private men, to meddle with the power of kings, and the suspending of them from the exercise thereof. I do ingenuously confess, that I find no example of it. The Prophets taught not such doctrine to their people, Nor the Apostles, Nor the Reformed Kirks. Have ever private men, Pastours or Professours, given in to the Estates of a Land as their judgement, unto which they resolve to adhere, That a king should be suspended from the exercise of his power. And if we look upon these godly Pastours, who lived in KING JAMES histime, of whom one may truely say, more faithfull Men lived not in these last times; For they spared not to tell the king his Faults, to his face: Yea, some of them suffered persecution for their honestie and freedome: Yet we never read, nor have heard, that any of these godly Pastours joyned with other private-men, did ever remonstrate to Parliament, or Estate, as their judgement, that the king should be suspended from the exercise of his Royall power.

II. It is clear from this COVENANT, That people shoule obey their King in the LORD; For as the King is bound by the COVENANT, to make use of his power, to their good; So they are bound to obey him in the Lord, in the exercise of that power. About the peoples dutie to the king, take these four Observations.

1. That the obedience of the people, is in subordination to GOD; For the COVENANT is first with GOD, and then with the king. If a king command any thing contrary to the will of GOD in this case PETER sayeth, *It is better to obey GOD then man.* There is a line drawn from GOD to the people, they are lowest in the line; and have Magistrates inferiour, and superiour above them, and God above all. When the king commandeth the people that which is lawfull, and commanded by GOD, then he shoule be obeyed; Because he standeth in the right line under

Tyne under G O D , who hath put him in his place. But if he command that which is unlawfull, and forbidden of G O D , in that he should not be obeyed to do it; because he is out of his line. That a king is to be obeyed with this subordination, is evident from Scripture; take one place for all, ROM. 13. At the beginning, ye have both obedience urged to superior powers, as the Ordinance of G O D , and damnation threatened against those who resist the lawfull powers.

It is said by some, that many Ministers in Scotland, will not have King J E S U S , but King CHARLES to reign. Faithfull men are wronged by such speeches. I do not understand these men. For if they think that a King and J E S U S are inconsistent; Then they will have no King: But I shall be far from entertaining such thoughts of them. If they think the doing a necessary duty for KING CHARLES , is to preferre his Interest to C H R I S T S , this also is an error. Honest Ministers can very well discern between the Interest of C H R I S T , and of the king. I know no Minister that letteth up King CHARLES , with prejudice to C H R I S T S Interest.

There are three sorts of persons, who are not to be allowed in relation to the Kings Interest.
1. Such as have not been content to oppose a king, in an evill course, (as they might lawfully doe) But contrary to C O V E N A N T , Vows, many declarations, have cast off kings, and kingly Government. These are the *Sectaries*. 2. They who are so taken up with a king, as they preferre a kings interest, to C H R I S T S Interest; which was the sinne of our Engagers, 3. They who will have no duty done to a king, for fear of prejudging C H R I S T S Interest. These are to be allowed who urge duty to a King, in subordination to C H R I S T .

I shall desire that men be reall, when they make mention of C H R I S T S Interest; For these three mentioned, professe and pretend the interest of C H R I S T . The *Sectaries* cover their destroying of kings, with C H R I S T S Interest; whereunto indeed, they have had no respect, being Enemies to his kingdome, and experience hath made it undeniably. The *Engagers* alledged they were for C H R I S T S Interest; but they misplaced it. C H R I S T S Interest should have gone before, but they drew it after the interest of a king; which evidenced their want of due respect to C H R I S T S Interest. As for the third, who delay duty for fear of preferring the kings interest to C H R I S T , I shall not take upon me to judge their intentions, I wish they may have charity to these, who think they may do duty to a king in subordination to C H R I S T , yea that they ought and should do dutie, what ever mens fears be of the prejudice may follow.

If to be against the suspending of the King from the exercise of his power, and to be for the crowning of the King according to the publiick faith of the kingdoms, He first performing all that Kirk and State required of him in relation to Religion, and Civite Liberties. If this be, I say, to preferre a King to C H R I S T , let all men that are unbyassed, be judges in the case. We shall well avow, that we crown a king in subordination to G O D , and His Interest in subordination to C H R I S T S , which we judge, not only agreeable to the Word of G O D ; but also that we are bound expressly in the C O V E N A N T , to maintain the King, in the preservation and defencē of the True Religion and Liberties of the Kingdom, and not to diminish his just power and greatness.

2. That the Covenant between G O D and the King, and the people, goeth before the Covenant between the King, and the People; which sheweth that a peoples enting Covenant with G O D , doth not lessen their obedience and allegiance to the King; but increaseth it, and maketh the obedience firmer; Because we are in Covenant with G O D , we should the more obey a Covenanted King. It is a great error to think, that a Covenant diminishest obedience, it was ever thought Cumulative. And indeed True Religion layeth strict tyes upon men, in doing of their duty, ROM 13. 5. We must needs be subject not only for wrath, but also for conscience sake. A necessity to obey, is laid upon all. Many Subjects obey for wrath; but the Godly obey for conscience sake.

3. That a King Covenanted with G O D , should be much respected by his Subjects. They should love him. There is an inbred affection in the hearts of the people, to their King. In the

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22. vers. It is said, That the people clapped their bands for joy, and said, G O D save the King. They had no sonner seen their Native King installed in his kingdome, but they rejoiced exceedingly, and saluted him with wishes of safety. What ever be mens affections, or respects, this day, to our King, certainly it is a duty lying on us, both to pray for and rejoice in his safety. The very end that G O D hath in giving us Kings, maketh this clear, 1 T I M. 2. 1, 2. *That we may live under them in Godlinesse and honestie:* And therefore Prayers and Supplications, are to be made for all kings; even for these that are not in Covenant; much more for these that are in Covenant. Ye are receiving this day a Crowned Covenanted K I N G, pray for saving grace to him; and that G O D would deliver Him, and us, out of the band of these cruell enemies; and blesse His Governement, and cause us to live a quiet and peaceable life under Him, in all Godlinesse and honestie.

4. That, as the KING is Solemnly Sworn, to maintain the Right of the Subjects against Enemies; and is bound to hazard His life, and all that He hath for their defence: so the people are also bound to maintain His Person and Authority; and to hazard life, and all that they have, in defending Him.

I shall not take the Question in its full Latitude, taking in what a people are bound to, in perusing of a Kings right, in another Nation, which is not our present Question. Our Question is, What a people should do, when a kingdom is unjustly invaded, by a *Forraigne Eueny*, which seeks the overthrow of Religion, KING, and Kingdome? Surely, if men be tyed to any duty to a KING, and Kingdome, they are tyed in this case. I have two sorts of men to meet with here, who are deficient in doing this Covenanted duty: 1. These who do not act against the Enemy. 2. These who do act for the Enemy.

1. The first I meet with, are they who act not, but ly by, to behold what will become of all. Three sorts of men act not for the defence of an invaded Kingdom. 1. These who withdraw themselves from publick counsels, as from Parliament or Committee of Estates. This withdrawing, is not to act. 2. These act not, who upon an apprehension of the desperate state of things, do think that all is in such a condition, by the prevailing of the Enemy, that there is no remedy: And therefore that it is best, to sit still, and see how things go. 3. They who do not act, upon scruple of conscience. I shall ever respect tendernesse of Conscience; and I wish there be no more but tendernesse. If there be no more, men will strive to have their consciences well informed.

They may be supposed to scruple upon one of these grounds: 1. To act in such a cause, for the Kings interest; Sure I am this was not a doubt before, but all seemed to agree to act for the kings interest in subordination to C H R I S T S, and this day there is no more sought. We own the Kings interest, only in a subordination to C H R I S T S: Or 2. To j yne with such instruments as are *Enemies* to the Work of G O D. Our answer to the Estates Quare Resolves, that such should not be intrusted: But we do not count these *Enemies*, who professe repentance, and declare themselves solemnly to be for the Cause, and the Covenant; and do evidence it by their willingnesse to fight for them. If it be said, Their repentance is but counterfeit. We are bound to think otherwayes in charitie, till the contrary be seen. No man can judge of the reality of hearts; for we have now found by experience, that men, who have been accounted above all exception, have berrayed their trust. If any who have not yet repented of their former course, shall bee intrusted, wee shall be sory for it; and plainly say, That it ought not to bee.

But I think there must be more in this, that men say they cannot act. For my self, I love not that word in our case. It is too frequent, *Hee can not act*, and *Hee can not act*. I fear there be three sort of persons lurking under this cover. 1. Such as are *Pusillanimous*, who have no courage to act against the *Enemie*. The word is true of them, *They cannot act because they darre not act*. 2. Such as are selfish men, serving their *Idle credit*. He hath been a man of Honour, and now he feareth there will be no credit to fight against this prevailing *Enemy*: Therefore he cannot act, and save his Credit.

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Credit. Be who thou will that hath this before thee, G O D shall blant thy reputation. Thou shalt neither have honour nor credit, to do a right turn in G O D S Cause. 3. Such as are *Compliars*, who cannot act, because they have a purpose to comply. There are, that can not act in an *Armie*; but they can betray an *Armie*, by not acting. There are, that cannot act for safety of a Kingdome; but they do betray it, by not acting. In a word, There are, who can not joyne to act with those whom they accompt *Malignants* (I speak not of declared and known *Malignants*; but of such as have been, and are fighting, for the Cause; Yet by them esteemed *Malignants*) but they can joyne with *Siccaries*, open and declared enemies, to Kirk and Kingdome. I wish Subjects, who are bound to fight for the Kingdome, would lay by that phrase, of *Not acting*, which is so frequent in the mouth of *Compliars*, and offensive to them, who would approve themselves in doing duetie for endangered Religion, King, and Kingdome.

That men may be more clear to act, I shall offer to your consideration, some passages of Scripture, about these who do not act against a common enemie.

1. JUDGES 3. There are many reproved, for lying still, while an *Enemy* had invaded the land: As Reuben, with his divisions: *Gilead*, *Dan*, and *Asher* seeking themselves, all are reproved, for not joining with the People of G O D, who were willing to jeopard their lives, against a mighty oppressing enemy. But there is one passage concerning *Meroz*, ver. 23. which fitteth our purpose, *The Angell of the L O R D said*, Curse ye *Meroz*, Curse ye bitterly the inhabitants thereof; they came not to the Help of the L O R D , to the help of the L O R D , against the Mighty. What this *Meroz* was, is not clear: Yet all interpreters agree, that they had opportunity and power to have joined with, and helped the People of G O D, and it is probable they were near the place of the fight. They are cursed for not comming to the Help of the L O R D S People. This may be applyed to these in the Land, who will not Help the L O R D against the Mighty.

2. Another passage you have NUMB. 32. Reuben and *Gad* having a multitude of cattell, and having seen the land of *Gilead*, that it was a place for cattell, they desire of *Moses*, and the Princes, that that Land may be given them, and they may not passe over *JORDAN*, ver. 6. 7. *Moses* reproveth them in these words, Shall your brethren go to warre? and shall ye sit still? Wherefore discourage ye the heart of the Children of Israel? ver. 16, 17, 18. Reuben and *Gad* make their apologie, showing that they have no such intention to sit still, Only they desire their wives, and little ones, may stay there; they themselves promise to go over *JORDAN*, armed before *ISRAEL*; and not return before they were possessed in the Land. Then *Moses* said unto them, ver. 20, 21, 22 If you do so, then this shall be your possession. But ver. 23. If ye do not so, behold, ye have sinned against the L O R D ; and be sure your sin shall finde you out.

I may apply this, to them that can not act, Will ye sit still, when the rest of your Brethren are to hazard their lives against the Enemie? We have reason to reprove you. If *Moses* that faithfull Servant of G O D, was still jealous of *Reuben* and *Gad*, even after their Apologie and promise to act, (for he saith, If yee doe not so) Have not honest and faithfull Servants of G O D ground to be jealous of their brethren, who refuse to act; Let them Apologize what they will; for their not acting, I say, they sin against the L O R D , and their sin shall finde them out. It will be clearly seen, upon what intention they do not act.

3. A third passage, is SAMUEL 23. ver. 26. *SAUL* hath *DAVID* inclosed, that hee can hardly escape. In that very instant, there cometh a messenger to *SAUL*, saying, ver. 27. Haste thee, and come; for the *Pbilistines* have invaded the land. At the hearing of this mesnage, ver. 28. *SAUL* returned from persuing after *DAVID*, and went against the *Philistines*. It is true, the L O R D did provide for His Servant *DAVID*s escape, by this mean: But if you consider *SAUL*, he took it not so. Nothing moved him to leave this persuite, but the condition of the Land, by the invading of an *Enemie*.

Three things might have moved *SAUL*, to stay and persue *DAVID*. 1. Hee hath him now in a straite, and hath such advantage, that hee might have thought, not to come readilie by shelyke.

2. That, although the *Philistines* be *Enemies*, yet DAVID is the most dangerous *Enemy*; for he aimeth at no less, than the Crown. It were better to take conditions of the *Enemy*, than to suffer DAVID to live, and take the Crown.

3. He might have said, If I leave DAVID at this time, and fight with the *Philistines*, and bee beaten, he will get a power in his hand to undo me, and my posteritie. These may seem strong motives; But SAUL is not mooved with any of these. The present danger, is the *Philistines* invading the Land; and this danger is to be opposed, come of the danger from DAVID what will. As if SAUL had said, I will let DAVID alone, I will meet with him at another time, and reckon with him; now there is no time for it, the *Philistines* are in the Land; let us make haste against them. I wish that many of our Country-men had as great love to their Country, and as publick a spirit for it as this prophane King had, then there would not be so many questions for acting, as men make this day.

The objections I have been touching, are in men thoughts and heads. 1. Some say, Now the *Malignants* are under, for this *Enemie* is their rod, It is best to put them out of having any power; yea, there are some who would more willingly go to undoe these, whom they accompt *Malignants*, not against the common *Enemy*, who are wasting the Land. If they had SAUL's resolution, they would say, The *Philistines* are in the Land, Let them alone, we will reckon with them at another time; we will now go against the common *Enemy*.

They have also the second Objection, The *Malignants* are more dangerous *Enemies*, than the *Sectaries*. I shall not now compare them at equall distance, and abstract from the present danger; But I shall compare them in the present posture of affaires. I am sure, the *Sectaries* having power in their hands, and a great part of the Land in their possession, are farre more dangerous then *Malignants*, who have no power for the present: And therefore the resolution should be, The *Sectaries* have invaded the Land, and are destroying it, Let us go against them.

3. The third Observation weigheth much with many, The *Malignants*, being imployed to fight for their Country, may get such power in their hand, as may hurt the Cause. For answer. 1. The Resolution given to the Quare of the Estates, provideth against that, for therein is a desire, that no such power should be put their hand. 2. This fear goeth upon a supposition, that they do not repent their former course. This is an uncharitable judgement. We are bound to be more charitable of men professing repentance, for with such we have to do only. And to speak a word by the way to you, who have been upon a *Malignant* course. Little good is expected from you, I pray you be honest, and disappoint them. I wish you true repentance, which will both disappoint them, and be profitable to your selves. 3. I desire it may be considered, whether or not, fear of a danger to come from men, if they prevail against the Common *Enemy*, being only cloathed with a capacity to fight for their Country, Be an argument against rising to oppose a seen and certain danger, comming from an *Enemie*, cloathed with power, and still prevailing. I conceive, it ought to be far from any to hinder men to defend their Country in such a case. I confess indeed, The Cause which we maintain, hath met with many *Enemies*, who have been against it, which requireth much tendernesse; Therefore men are to be admitted to trust, with such exceptions as may keep them out, who are still *Enemies* to the Causz of GOD, have not professed repentance, renounced their former courses, and declared themselves for Caule and Covenant. I doubt not, but it shall be found, that the admitting of such to fight in our case as it standeth, is agreeable to the Word of GOD, and is not against the former Publick Resolutions of Kirk and State.

The second sort of persons, we are to meet with, are such as act for the *Enemy* against the Kingdom. If they be cursed, who will not come out to help the L O R D against the Mighty. What a curse shall be upon them, who help the Mighty against the L O R D, as they do who act for the *Enemie*? Three wayes is the *Enemy* helped against the Cause and People of God.

1. By keeping correspondence with them, and giving them intelligence; There is nothing done in KIRK or STATE, but they have intelligence of it. A baser way hath never been used in any Nation. Your counsels and Purposes, are made knowne to them. If there be any such here (as I fear)

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I fear they be) let them take this to them, they are of those who help the mighty against the L O R D , and the curse shall stick to them.

2. By strengthening the Enemie's hands with questions, debates and determinations, in papers, tending to the justifying of their unjust invasion. What ever hath been mens intentions in taking that way, yet the thing done by them, hath tended to the advantage of the Enemie, and hath divided these, who should have been joyned in the Caufe, to the great weakening of the Kingdome, and this interpretatively, is to act for the Mightie against the L O R D .

3. By grosse complaunce with the Enemie, and going in to them, doing all the evill offices they can, against their Native Kingdome. If Meroz was cursed, for not helping, shall not these perfidious Covenant-breakers, and treacherous dealers against a distressed Land; be much more accursed, for helping and assisting a destroying Enemy; so far as lyeth in their power? ISA I. 31. 3. May be truely applyed to them, who are helping Strangers, Enemis to G O D , His Kirk, and Religion, Both he that helpeth, shall fall; and he that is holpen, shall fall down; and they all shall fail together.

III. The third particular about this C O V E N A N T , resteth to be spoken of; To wit, Some Directions to the King, for the right performing of his duerie, whereof I shall give seven.

1. A King meeting with many difficulties in doing of duerie; by reason of strong corruption within, and many temptations without: He should be carefull, to seek G O D by Prayer, for grace to overcome these impediments, and for an understanding heart to govern his people. SOLOMON having in his opinion, to ask what he would, he asked an understanding heart, to go out and in before his people; Knowing, that the government of a people, was a very difficult work, and needed more then ordinary understanding. A KING also bath many enemies (as our King hath this day) and a praying King, is a prevailing King. As when he had to doe with a mighty enemie, 2 CHRON. 14. prayed fervently, and prevailed. JEHOASHAPHAT was invaded with a mighty enemie, 2 CHRON. 20. He prayed, and did prevail. HEZEKIAH prayed against Sennacherib's budge armie, and prevailed, 2. CHRON. 32.

SIR. You have many difficulties and oppositions to meet with, acquaint your self with PRAYER, be instant with G O D , and He will fight for You. Prayers are not in much request at Court; But a Covenanted KING, must bring them in request. I know, a King is burthened with multiplicite of affairs, and will meet with many diversions; But, SIR, You must not be diverted. Take hours, and set them apart for that exercise: Men being once acquainted with Your way, will not dare to divert You. PRAYER to G O D , will make Your affairs easie all the day. I read of a King, of whom his courtours said, He spoke oftener with G O D , then with men. If You be frequent in Prayer, You may expect the Blessing of the most high upon Your self, and upon Your Government.

2. A King must be carefull of the Kingdome, which he hath sworn to maintain. We have had many of too private a spirit, by whom self interest hath been preferred to the publick. It becometh a King well, to be of a publick spirit, to care more for the publick, then his own interest. SENATES and STATES have had Motto's written over the doores of their meeting places. Over the Senate House of ROME; was written, NE QUID REPUBLICA DETRIMENTI CAPIAT. I shall wish this may be written over Your Assembly Houses; But there is another that I would have written with it, NE QUID ECCLESIA DETRIMENTI CAPIAT. Be carefull of both; Let neither KIRK nor STATE suffer hurt; Let them go together. The best way for standing of a Kingdome is a well constitute KIRK. They deceive kings, who make them believe, that the government of the KIRK; I mean Presbyteriall government; can not sue with MONARCHIES. They sue well, it being the Ordinance of C H R I S T , rendering to G O D , what is G O D S; and to Cæsar, what is Cæsars.

SIR, Kings who have a tender care of the Kirk, ISA I. 41. 3. are called Nursing Fathers. You would be carefull, that the GOSPEL may have a free passage through the Kingdome; and that the government

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the government of the Kirk, may be preserv'd intire, according to Your Solemn Engagement. The Kirk hath met with many enemies, as *Papists*, *Prelats*, *Malignants*, which I passe as known enemies. But there are two sorts more, who at this time, would be carefully looked on.

1. *Sectaries*, great enemies to the Kirk, and to all the Ordinances of C H R I S T, and more particularly to Presbyterial Government, which they have and would have altogether destroyed. A King should set himself against these, because they are enemies as well to the King, as to the Kirk, and strive to make both fall together.

2. *Eraſtians*, more dangerous snares to kings, than *Sectaries*; because kings can look well enough to these, who are against themselves, and their power, as *Sectaries*, who will have no king. But *Eraſtians* give more power to kings than they should have, and are great enemies to Presbyterial Government: For they would make kings believe, that there is no government but the Civill, and derived from thence, which is a great wrong to the Sonne of G O D, who hath the Government of the Kirk distinct from the Civill; yet no wayes prejudicall to it, being spirituall, and of another nature. C H R I S T did put the Magistrate out of suspition, that his kingdome was prejudicall to Civill government; affirming, *My kingdome is not of this world*. This Government C H R I S T bath not committed to kings, but to the Office-Bearers of his house; who in regard of Civill subjection, are under the Civill power as well as others; but in their spirituall administration they are under C H R I S T, who hath not given unto any King upon earth, the dispensation of spirituall things to his people.

S I R, You are in Covenant with G O D, and His People, and are obliedged to maintaine Presbyterial Government, as well against *Eraſtians* as *Sectaries*. I know, this *Eraſtian* humour abounding at Court. It may be some endeavour to make you reproach upon that, for which G O D hath punished Your Predeceſſours. Be who he will that meddleth with this Government to overturn it, it shall be as heavy to him as the burthenſome ſtone to the enemies of the Kirk. *They are cut in pieces, who burthen themſelves with it.* Zach. 12.

3. A KING in Covenant with the People of G O D, ſhould make much of those who are in Covenant with him; having in high estimation the Faithfull Servants of C H R I S T, and the Godly People of the Land. It is rare to finde Kings lovers of Faithfull Ministers, and Pious People. It hath been the fault of our own Kings to persecute the godly.

1. Let the King love the Servants of C H R I S T, who ſpeak the Trueth. Evill Kings are branded with this that they contemned the PROPHETS, 2 Chron. 25. When Amariah had taken the gods of Sir, and ſet them up for his gods, a Prophet came to him, and reproved him; unto whom the King ſaid, *Who made thee of the Kings Counſell, forbear, leſt thou bee ſmitten.* This contempt of the Prophets warning, is a fore-runner of following deſtruſion. Be a carefull hearer of Gods Word; take with reproof; esteem of it, as D A V I D did, PSAL. 141. 5. *An excellent oyl, which ſhall not break the head.* To make much of the Faithfull Servants of C H R I S T, will be an evidence of reality.

2. Let the King esteem well of Godly Profeffours. Let Piety be in accompt. It is a fault very common, that Pious Men, because of their conscientious and ſtrict walking, are hated by the Prophane, who love to live loosely. It is uſually with prophanes men, to labour to bring Kings unto a diſtaſte of the Godly; especially when men who have profeffed Piety become ſcandalous; whereupon they are ready to judge all Pious men to be like them; and take occation to ſpeak evill of Piety. I fear at this time, when men who have been commended for Piety, have fallen foully, and betrayed their truſt; that men will take advantage, to ſpeak againſt the Godly of the Land. Beware of this, for it is Satans policy, to put Piety out of request. Let not this move any. Fall who will, Piety is ſtill the ſame, and Pious Men will make conſcience both of their wayes and truſt. Remember, they are precious in Gods Eyes, who will not ſuffer men to despife them, without their reward. S I R, Let not your heart be from the Godly in the Land, what ever hath fallen out at this time. I dare affirme there are very may really godly men, who by their prayers are ſupporting your Throne.

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4. A King should be carefull whom he putteth in Places of trust, as a main thing, for the good of the Kingdome. It is a *Maxime*, That Trust should not be put in their hands, who have oppressed the people, or have betrayed their Trust. There is a passage in Story, meet for this purpose. One *Septimius Arabinus*, a man famous, or rather infamous for Oppression, was put out of the Senate, but re-admitted. About this time *Alexander Severus*, being chosen to the Empyre, the Senauours did entertain him with publick salutations and congratulations, *Severus* espying *Arabinus*, amongst the Senauours, cryed out, *O Numinis! Arabinus non solum vivit, sed in Senatum venti.* *Ab!* *Arabinus* not only liveth, but he is in the Senate. Out of just indignation, he could not endure to see him. As all are not meet for places of trust in Judicatories, So all are not meet for places of trust in Armies. Men would be chosen who are godly, and able for the charge.

But there are some who are not meet for trust. 1. They who are godly, but have no Skill nor ability for the place. A man may be a truely godly man, who is not fit for such place, and no wrong is done to him, nor to godlinesse, when the place is denied to him. I wonder how a godly man can take upon him a place, whereof he hath no Skill. 2. They who have neither Skill nor courage, are very unmeet; for if it be a place of never so great moment, faint-heartednesse will make them quite it. 3. They who are both Skilfull and stout; yet are not honest, but perfidious and treacherous, should have no trust at all,

Of all these we have sad experience, which should not move you to make choise of prophane and godlesse men, by whom a blessing is not to be expected; but it shoulde move you to be warie in your choise. I am confident such may be had, who will be faithfull for Religion, King, and Kingdome.

5. There hath been much debate about the exercise of the Kings power, yet He is put in the exercise of his power, and this day put in a better capacity to exercise it by his *Coronation*. Many are affrayed that the exercise of his power, shall prove dangerous to the Cause; and indeed I confess there is ground of fear, when we consider how this power hath been abused by former Kings. Therefore, Sir, make good use of this power; and see that You rather keep within bounds, then exceed in the exercise of it. I may very well give such a Counsell, as an old Counsellour gave to a King of France. He having spent many years at Court, desired to retire into the countrey, for enjoying privacie fit for his age; & having obtained leave, The King his Master required him to sit down, & write some advice of Government, to leave behind him, which he out of modesty declined. The King would not be denied, but left with him pen and ink, and a sheet of paper. He being alone after some thoughts, wrote with fair and legible Characters in the head of the sheet *Modus*, in the middle of the sheet *Modus*, and in the foot of the sheet *Modus*; and wrote no more in all the paper; which he wrapped up, and delivered to the King, Meaning that the best Counsell he could give him, was, That he shoulde keep temper in all things. Nothing more fit for a young King, then to keep temper in all things. Take this Counsell, SIR, and be moderate in the use of your power. The best way to keep power, is moderation in the use of it.

6. The King hath many enemies, even such as are enemies to his Family, and to all Kingly government; and are now in the bowels of this Kingdom wasting and destroying: Bestir Your self, according to vows and oaths, that are upon You, to be active, for the relief of CHRISTs Kingdom, born down by them, in all the three Kingdoms; and for the relief of this Kingdom grievously oppressed by them. We shall earnestly desire, that GOD would put that Spirit upon our King, now entered upon publick Government, which he hath put upon the Deliverers of His People from their cruel oppressours.

In speaking of the Kings behaviour to enemies, One thing I can not passe. There is much spoken of a Treaty with this enemie. I am not of the judgment of some, who distinguish a Treaty before invasion, and after invasion, and say, Treating is very lawfull before invasion; because it is supposed that there is little wrong done; but after invasion, when a Kingdom is wronged, and put to infinit losses, then they say a Treaty is to be shunned: But in my judgment, a Treaty may be lawfull after invasion, and wrongs sustained. The end of war is peace, neither should desire of revenge obstruct it, providing it be such a Treaty and peace, as is not prejudicial to Religion,

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nor to the safety of the Kingdom, nor to the undoubted right of the King, nor to the League and Covenant, whereunto we are so solemnly engag'd.

But I must break of this Treaty, with a story related in *Plutarch*. The *City of Athens* was in a great strait, wherein they knew not what to do. *Themistocles* in this strait laid, he had something, wherein to give his opinion, for the behoof of the State; but he thought it not fit to deliver himself publickly. *Aristides* a man of great trust, is appointed to hear him privatly, and to make an account as he thought meet. When *Aristides* came to make his report to the *Senate*; He told them, that *Themistocles* his advice was indeed profitable, but not honest. Whereupon the people would not so much as hear it. There is much whispering of a Treaty, they are not willing to speak publickly of it. Hear them in private; and it may be the best advice shall be profitable, but not honest. If a Treaty should be, let it be both profitable and honest, and no lover of peace will be against it.

7. Seing the King is now upon the renewing of the Covenants, It would be remembered, that we enter into Covenant, according to our profession therein; with reality, sincerity, and constancy, which are the qualifications of good Covenanters. Many doubt of your reality in the Covenant: Let Your sincerity and reality be evidenced by your stedfastnesse and constancy; For many have begun well, but have not been constant.

In the Sacred History of Kings, we finde a note put upon Kings according to their carriages. One of three sentences is written upon them. 1. Some Kings have this written on them, *He did evil in the sight of the L O R D*. They neither begin well nor end well. Such an one was *Abaq*, King of *Judah*, and diverse others in that history. 2. Others have this written of them, *He did that which was right in the sight of the L O R D*; but not with a perfect heart. Such an one was *Amaziah*, King of *Judah*, 2Chron. 25. 2. He was neither sincere nor constant: when God blessed him with victory against the *Edomites*, he fell foully from the true worship of God, and set up the gods of *Edom*. 3. A third sentence is written upon the godly Kings of *Judah*, *He did right in the sight of the L O R D*; with a perfect heart. As *Asa*, *Hesekiah*, *Fehoshaphat* and *Josiah*. They were both sincere and constant. Let us neither have the first, nor the second; but the third written upon our King, *He did right in the sight of the L O R D*, with a perfect heart. Begin well, and continue constant.

Before I close, I shall seek leave, to lay before our young King, two examples, to beware of, and One to follow. The two warning examples, One of them is in the Text, another in our own *History*.

The first example is of *Joash*. He began well, and went on in a godly Reformation all the dayes of *Febojada*; but it is oblsrued, 2Chron. 24. 17. that after the dayes of *Febojada*, the Princes of *Judah* came, and did obeysance to the King; and he hearkened unto them, vers. 18. It appeareth they had been lying at wait, till the death of *Febojada*; and took that opportunity to destroy the true worship of God, and set up false worship, flattering the King for that effect: For it is said, *They left the house of the L O R D*, and served groves and Idoles; and were so far from being reclaimed, by the Prophet of the L O R D, that was sent unto them, that they conspired against *Zecharias* the son of *Febojada*, who reproved them mildly for their *Idolatry*, and stoned him with stones, and slew him at the Kings commandement. And vers. 22. it is said, *Joash remembred not the kindness that Febojada his father had done to him, but slew his son*.

SIR, Take this example for a warning. You are obliedged by the Covenant, to go on in the Work of Reformation, It may be, some great ones are waiting their time, not having opportunity to work for the present, till afterward they may make obeysance, and perfwade You to destroy all, that hath beene done in the Work of God these diverse years. Beware of it; Let no allurement or perswasion prevail with You, to fall from that, which this day You bind Your self to maintain.

Another example I give You, yet in recent memory, of your Grand-father King JAMES. He fell to be very young, in a time, full of difficulties; yet there was a godly party in the land, who did put the Crown upon his head. And when he came to some years, He and his people entred in a Covenant with God, He was much commended by godly and faithfull men, comparing him to young *Iosiah* standing at the Altar, renewing a Covenant with God; And he himself did thank God, that he was born in a Reformed Kirk, better reformed then England: for they retained many

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Papist Ceremonies: yea, better reformed then Geneva, for they keep some holy dayes; Charging his people to be constant, and promising himself to continue in that Reformation, and to maintain the same. Notwithstanding of all this, he made a foule defection: He remembred not the kindnessesse of them who had held the crown upon his head; yea, he persecuted faithfull Ministers, for oppoting that course of defection. He never rested till he had undone Presbyteriall Government, and Kirk Assemblies, setting up Bisbops, and bringing in *Ceremonies*, againt which formerly he had given large testimony. In a word, he laid the foundation, whereupon his Son our late King, did build much mischief to Religion, all the dayes of his life.

SIR, I lay this example before You the rather, because it is so near You, that the guiltinessse of the transgression lyeth upon the Throne and Family, and it is one of the sinnes, for which you have professed humiliation very lately. Let it be laid to heart, take warning, requite not faithfull mens kindnesse with persecution; yea, requite not the L O R D so, who hath preserved You to this time, and is setting a Crown upon Your head. Requite not the L O R D with *Apostasy and Defection* from a sworn Covenant: But be stedfast in the Covenant, as You would give Testimonie of your True Humiliation for the Defection of these that went before you.

I have set up these two examples before You as beacons to warn You to keep off such dangerous courses, and shall adde one for imitation, which, if followed, may happily bring with it the blessing of that godly mans adherence to G O D. The example is of Hezekiah, who did that which was right in the sight of the L O R D, 2 King. 18. 5, 6. It is said of him. He trusted in the L O R D G O D of Israell, and he cleave unto the L O R D, and deparied not from following him, but kept his Commandements. And vers. 7. The L O R D was with him, and he prospered whithersoever he went forth.

SIR, follow this example, cleave unto the L O R D, and depart not from following him, and the L O R D will be with You, and prosper You whithersoever You go. To this L O R D, from whom we expect a Blessing upon this dayes work, be glory and praise for ever, Amen.

SERMON being ended, Prayer was made, for a Blessing upon the Doctrine delivered The King being to renew the CO V E N A N T S, first the Nationall CO V E N A N T, then the Solemn League, and CO V E N A N T, were distinctly read.

After the reading of these CO V E N A N T S, The MINISTER prayed for grace to performe the contents of the Covenants, and for faithfull stedfastnesse in the Oath of G O D; And then (the Ministers Commissioners of the Generall Assembly, desired to be present, standing before the Pulpit) he ministred the Oath unto the King: who kneeling, and lifting up his right hand, did swear in the words following:

I C H A R L E S, King of Great Britane, France and Ireland, do assure and declare, by my Solemn Oath, in the presence of Almighty G O D, the Searcher of Hearts, my allowance and approbation of the Nationall Covenant, and of the Solemn League and Covenant aboveswitten, and faithfully obliedge myself, to prosecute the ends thereof, in my Station and Calling; and that I for my self and successors, shall consent and agree, to all Acts of Parliament enjoyning the Nationall Covenant, and the Solemn League and Covenant, and fullie establishing Presbyteriall Government, the Directory of Worship, Confession of Faith, and Catechismes in the Kingdome of Scotland, as they are approuen by the Generall Assemblies of this Kirk, and Parliament of this Kingdome; And that I shall give my Royall Assent, to Acts and Ordinances of Parliament passed, or to be passed, enjoyning the same in my other Dominions: And that I shall observe these in mine own practice and Family, and shall never make opposition to any of these, or endeavour any change thereof.

After the King had thus solemnlie sworn, the Nationall Covenant, the League and Covenant, and the Kings Oath, subjoined unto both being drawn up in a fair Parchment; The King did subscribe the same, in presence of all.

Thereafter the King ascendeth the Stage, and setteth down in the Chaife of State.

Then the Lords, Great Constable, and Marshall, went to the four corners of the Stage,

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with the Lyon going before them ; who spoke to the people these words, *Sirs, I doe present unto you the King, C H A R L E S, The Rightfull and Undoubted Heir of the Crown and Dignitie of this Realme; This day is by the Parliament of this Kingdome appointed for his Coronation, And are you not willing to have him for your King, and become subject to his Commandement?*

In which action, the Kings Majestie stood up, showing himself to the people, in each corner; And the people expressed their willingnesse, by chearfull acclamations, in these words, **G O D S A V E T H E K I N G, C H A R L E S T H E S E C O N D.**

Thereafter the Kings Majestie supported by the Constable and Marishall, commeth down from the Stage, and setteth down in the Chaire, where he heard the Sermon.

The Minister, accompanied with the Ministers before-mentioned, cometh from the Pulpit toward the King; and requireth, If he was willing to take the Oath, appointed to be taken at the Coronation.

The King answered, he was most willing.

Then the Oath of Coronation, as it is contained in the eight Act of the first Parliament of King JAMES, being read by the Lyon, The Tenour whereof followeth:

Because, that the increase of Virtue, and suppressing of Idolatrie, craveth, That the Prince and the people be of one perfect Religion, Which of G O D S Mercie is now presently professed within this Realme: Therefore it is statuted and ordassed, by our Sovereigne Lord, my Lord Regent, and three Estates of this present Parliament: That all Kings, Princes, and Magistrates whatsoever, holding their place which hereafter at any time shall happen to Reign, and bear rule over this Realme, at the time of their Coronation, and receipt of their Princely Authority, make their faithfull promise, in the presence of the Eternall G O D: That enduring the whole course of their lives, they shall serve the same Eternall G O D, to the uttermost of their power, according as he hath required in his most Holy Word, revealed and contained in the New and Old Testaments; And according to the same Word, shall maintain the true Religion of C H R I S T I E S V S, the preaching of His Holy Word, and due and right ministracion of the Sacramentes now received, and preached within this Realme. And shall abolish and gainstend all false religions, contrary to the same. And shall rule the people committed to their charge, according to the will and command of G O D revealed in his foresaid Word, and according to the Loveable Lawes, and Constitutions received in this Realme, no Wayes repugnant to the said Word of the Eternall G O D; And shall procure to the uttermost of their power, to the Kirk of G O D and whole Christian people, true and perfect peace, in time comming. The Rights and Rents, with all just priviledges of the Crown of Scotland, to preserve and keep inviolated: Neither shall they transfer, nor alienate the same. They shall forbid and represso in all Estates, and degrees, reaf, oppression, and all kinde of wrong: In all judgements they shall command and procure that justice, and equity be keepeid, to all creatures, without exception, as the L O R D and Father of Mercies, be mercifull unto them: And out of their Lands and Empire they shall be carefull to root out all Hereticks, and enemies to the true Worship of G O D, that shall be convict by the True Kirk of G O D, of the foresaid crimes; And that they shall faithfully affirm the things above written, by their Solemn Oath.

The Minister rendered the Oath unto the King, who kneeling, and holding up his right hand, sware in these words, *By the Eternall and Almighty G O D, who liveth and reigneth for ever, I shall subscribe and keep all that is contained in this Oath.*

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This done, the Kings Majestie sitteth down in his Chaire, and reposeth himself a little.

Then the King ariseth from his Chaire, and is disrobed, by the Lord Great Chamberlaine, of the Princelie Robe, Wherewith he entered the Kirk, and is invested by the said Chā: berlaine in his Royall Robes.

Thereafter, the King being brought to the Chaire on the North side of the Kirk, supported as formerlie; the Sword was brought by Sir William Cockburn of Langtown, Gentleman Usher, from the Table, and delivered to Lyon king of Armes; Who giveth it to the Lord Great Constable, who putteth the same in the KING'S hand, saying, SIR, Receive this kinglie Sword, for the Defence of the Faith of C H R I S T, and protection of His Kirk, and of the True Religion, as it is presently professed within this Kingdome, and according to the Nationall Covenant, and League and Covenant, and for executing Equitie, and Justice, and for punishment of all iniquitie and injustice.

This done, the Great Constable receiveth the Sword from the King, and girdeth the same about his side:

Thereafter, the King sitteth down in his Chaire; and then the Spurres were put on him, by the Earle Marishall.

Thereafter, Archibald Marquis of Argyle, having taken the Crown in his hands, the Minister prayed to this purpose;

That the Lord would purge the Crown from the sinnes and transgressions of them that did reign before him; That it might be a pure Crown, That GOD would settle the Crown upon the Kings head: And since men that set it on, were not able to settle it, That the L O R D would put it on, and preserve it. And then the said Marquis put the Crown on the Kings head.

Which done, the Lyon king of Armes, The Great Constable standing by him, causeth an Herald, to call the whole Noble men, one by one, according to their ranks; who comming before the King, kneeling, and with their hand touching the Crown on the Kings Head, sware these words, By the Eternall, and Almighty G O D, who liveth and reigneth for ever; I shall support thee to my uttermost. And when they had done, then all the Nobilitie held up their hands, and sware to be loyall and true subjects, and faithfull to the Crown.

The Earle Marishall, with the Lyon, going to the four corners of the Stage, The Lyon proclaimeth the Obligatorie Oath of the the People; And the People holding up their hands all the time, did swear By the Eternall and Almighty G O D, who liveth and reigneth for ever, wee become your liege men, and Truu, and Faith shall beare unto you, and live and die with you, against all manner of folkes whatsoeuer, in your service, according to the Nationall Covenant, and Solemn League and Covenant.

Then did the Earles and Vicounts put on their crowns: and the Lyon likewayes put on his.

Then did the Lord Chamberlain loose the sword wherewith the King was girded; and draw it, and deliver it drawn into the Kings hands; and the King put it in the hands of the Great Constable, to carrie it naked before him.

Then John Earle of Craufurd and Lindsay, took the scepter, and put it in the Kings right hand, saying, SIR, Receive this scepter the sign of royall power of the Kingdom, that you may govern your self right, And defend all the Christian People committed by G O D to your Charge, punishing the wicked, and protecting the just.

Then did the King ascend the Stage, attended by the Officers of the Crown, and Nobility, and was installed in the Royall Throne by Archibald Mirquis of Argyle, saying; Stand, and hold fast from henceforth, the place whereof you are the lawfull and righteous Heir, by a long and lineall succession, of your fathers; which is now delivered unto you, by authority of Almighty G O D.

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth:

SIR, You are set down upon the Throne, in a very diffiill time; I shall therefore put you in mind of a Scripturall expression of a Throne, 1Chron. 29. 13. it is said, Solomon sat on the Thron of the Lord. Sir, you are a King, and a King in Covenant with the Lord; If you woulde have the Lord to own you to be his King, and your Throneto be his Throne; I desire you may haue some thoughts of this expression.

I. It is the Lords Throne; Remember you haue a King above you, The King of Kings, and Lord of

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He commandeth thrones: He setteth Kings on thrones, and debroneith them at His pleasure. There is a word of advice, Be thinkfull to Him, who hath brought you through many wanderings to set your Throne: Kiss the Son, lest He be angry; and learn to serve Him with fear, who is terrible to the Kings of the earth.

2. Your throne is the Lords Throne; and your people the Lords People; Let not your heart be lifted up above your brethren, Deut. 17. 20. They are your brethren, not only flesh of your flesh, but Brethren by Covenant with God: Let your Government be refreshing unto them, as the rain on the mowen grasse.

3. Your throne is the Lords Throne: Beware of making his throne a throne of iniquity: There is such a Throne, Psal. 63. 20. Which frameth mischief by a Law, God will not owne such a Throne: it hath no fellowship with Him. Sir, There is too much iniquity upon the Throne, by your Predecessours, who framed mischief by a Law, such Lawes as have been destructive to Religion, and grievous to the Lords People: You are on the Throne, and have the Scepter, beware of touching mischievous lawes therewith: But as the Throne is the LORDS Throne, let the Lawes be the LORDS Lawes, agreeable to His Word, such as are terrible to evill doers, and comfortable to the godly, and a relief to the Poor, and oppressed in the Land.

4. The LORDS Throne putteth you in mind, whom you should have about the throne. Wicked Counsellours are not for a King upon the LORDS Throne, Solomon knew this, who said, Prov. 25. 8. Take away the wicked from before the King, and his Throne shall be established in Righteousnesse: And Prov. 20. 8. A King upon the Throne scattereth away all evill with his eyes.

5. The LORDS Throne, putteth you in mind, that the Judgement on the Throne, should be the Lords. Take the exhortation Jer. 22. from the beginning, The Prophet hath a command to go to the house of the King of Judah, and say, Hear the Word of the LORD, O King of Judah, that sitteth upon the Throne, and thy servants, and thy people, Execute ye judgement, and righteousness, and deliver the spoiled out of the hand of the oppresflour: and do no wrong to the stranger, the fatherlesse, nor the widow, neither shed innocent bloud in this place. If ye do this thing indeed, then shall there enter by the gates of this house, Kings sitting upon the Throne of DAVID. But if ye will not hear these words, I swear by Myself, saith the LORD, This house shall become a desolation. And vers 7. I will prepare destroyers against thee.

SIR, Destroyers are prepared for the injustice of the Throne, I intreat you, execute Righteous Judgement; if you do it not your house will be a Desolation: But if you do that which is right, GOD shall remove the Destroyers; And you shal be established on your Throne; And there shall yet be Dignitie in your House, for your servants, and for your people.

Lastlie; If your Throne be the Throne of the L O R D , Take a word of encouragement against Throne Adversaries. Your enemies, are the enemies of the L O R D S Throne: Make your peace with God in Christ, and the Lord shal scatter your enemies from the Throne, and he shall magnifie you yet in the sight of these Nations, and make the misled people submit themselves willingly to your Government.

SIR, if you use well the L O R D S Throne, on which you are set, then the two words in the place cited, Chr. 29. 13. spoken of Solomon sittine on the Throne of the L O R D , He prospered, and all Israel obeyed him, shall belong unto you. Your people shall obey you in the L O R D ; and You shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four corners of the Stage, the Lyon king of Armes going before him, and proclaimed his Majesties Free Pardon, to all breakers of Penall Statutes, and made after thereof: Whereupon the people cried GOD SAVE THE KING.

Then the King supported by the Great Constable, and Marishall, and accompayned with the Chancellour, arose from the Throne, and went out by a door prepared for the purpose, to a Stage; and sheweth himselfe to the people without, who clapped their hands, and cryed with a loud voice, a long time, GOD SAVE THE KING.

Then the King returned againe to the Throne, delivered the Scepter to the Earl of Craufurd and the Marishall before him: Thereafter the Lyon king of Armes, rebastid the Royall Lyne of the Kings of Scotland to Fifeoun the first.

Then the Lyon called the Lords one by one, who kneeling and holding their hands betwixt their hands, did swear these words, By the Eternall and Almighty G O D , who liveth and reigneth for

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Truth and Lidge man, and Truth and Faith shall bear unto you, and live and die with you, as whatsoeuer, in your service, according to the Nationall Covenant, and Solemn League and Covenant.

And every one of them kissed the King's lett cheek.

When these Solemnities were ended, The Minister standing before the King on his Throne, pronounced this Blessing:

The L O R D leesse thee, and save thee; The L O R D bear thee in the day of trouble; The Name of the G O D of Jacob defend thee; The L O R D send thee help from the Sanctuarie, and strengthen thee out of Zion. Amen.

After the blessing pronounced, the Minister went to the pulpit, and had the following exhortation, The King sitting still upon the Throne. Yee have this day a King Crowned, and entered into Covenant with G O D, and his people, Look, both King and People, that ye keep this Covenant; and beware of the breach of it: That ye may be the more carefull to keep it; I will lay a few things before you.

I remember when the Solemn League and Covenant was entered by both Nations, The Commissioners from ENGLAND being present in the East Kirk of Edinburgh, a passage was cited out of Nehem. 5. 13. Which I shall now again cite, Nehemiah requireth an Oath of the Nobles and people, to restore the morgaged lands, which they promised to do; After the Oath was tendered, in the 13. vers he did shake his lap, and said, So G O D shake out every man from his house, and from his Labour, that performeth not his promise, even thus be he shaken out and emptied; And all the Congregation said: Amen.

Since that time, many of these who were in Covenant, are shaken out of it; yea, they have shaken off the Covenant, and laid it aside. It is true, they are prospering this day, and think that they prosper, by laying aside the Covenant; but they will be deceived, That word spoken then, shall not fall to the ground, GOD shall shake them out of their possession, and emptie them for their perfidious breach of the Covenant.

The same I say to King and Nobles, and all that are in Covenant; If you break that Covenant, being so solemnly sworn, All these who have touched your Crown, and sworn to support it, shall not be able to hold it on; but G O D will shake it off, and turn you from the Throne; And ye Noble-men, who are assistant to the putting on of the Crown, and setting the King upon the Throne, if ye shall either assist, or advise the King to break the Covenant, and overturn the Work of G O D, hee shall shake you out of your possessions, and emptie you of all your glory.

Another passage I off'r to your serious consideration, Jer. 34. 8. After that Zedekiah had promised to proclaim libertie to all the L O R D S People, who were servants, and entered in a Covenant he and his Princes to let them go free, and according to the Oath had let them go; Afterwards they caused the servants to return, and brought them into subjection, vers. 11. What followeth upon this breach? vers. 15. 16. Ye were now turned and had done right in my sight in proclaiming libertie; but yet turned, and made them servants again. And therefore, vers. 18, 19, 20. Give the men who have transgressed My Covenant, who have not performed the words of the Covenant made before Me, when they cut the calf in twain, and passed between the parts thereof: I will bring them into the hands of their enemies, into the hand of them that seek their life, even Zedekiah and his people.

If the breach of a Covenant made for the Libertie of Servants was so punished, what shall be the punishment of the breach of a COVENANT for Religion, and the liberty of the people of G O D? There is nothing more terrible to King and Princes, then to be given into the hand of enemies, that seek their life. If ye would escape this judgement, Let King and Princes keep their Covenant made with G O D: Your enemies who seek your life, are in the Land, if ye break the Covenant, may be feated, G O D give you over unto them as a prey: But if ye keep Covenant, as I expected, G O D will keep you out of their hands.

Is not the place ye heard opened, be forgotten, for in it ye have an example of Divine Justice against Joash and the Princes, for breaking that C O V E N A N T, 2 CHRON. 24. 23. The Princes who intitised to that Breach, are destroyed; and in the 24. vers. it is said, The Armies of Syria came with a small company of men, and the L O R D delivered a very great host in their hand.

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cause they had forsaken the L O R D God of their fathers : so they executed judgement against Joash : And ver. 25. His own servants conspired against him , and slew him on his bed , etc .

The Conspiracie of Servants or Subjects , against their king , is a wicked course : But G O D in his Righteous Judgement suffereth Subjects to conspire and rebell against their Princes ; because they rebell against G O D : And he suffereth Subjects to break the Covenant made with a king ; because he breaketh the Covenant made with G O D . I may say freely , that a chief cause of the judgement upon the Kings house , hath been the Grand-fathers breach of Covenant with G O D , and the fathers following his steps in opposing the Work of G O D , and his Kirk within these kingdomes ; They broke Covenant with G O D , and men have broken Covenant with them . Yea , most cruellie and perfidioslie have invaded the Royall Famislie , and trodden upon all Princelie Dignitie.

Be wise by their example ; You are now sitting upon the Throne of the Kingdom , and your Nobles about you , there is one above you , even J E S U S , the King of Sion ; and I , as a servant , dare not but be free with you ; I charge you , Sir , in His Name , that you keep this Covenant in all points ; if you shall break this Covenant , and come against His Cause ; I assure you , the Controversie is not ended between G O D and your family : But will be carried on to the further weakening if not the overthrow of it : But if you shall keep this Covenant , and befriend the KINGDOM of C H R I S T , It may be from this day , G O D shall begin to doe you good , although your estate be very weake . G O D is able to raise you , and make you reign , maugre the opposition of all your enemies : And howsoever it shall please the L O R D to dispose , you shall have peace toward G O D , through C H R I S T the MEDIATOR .

As for you who are Nobles and Peeres of the Land , your share is great in this day of Coronation , ye have come and touched the Crown , and sworn to support it , ye have handled the Sword and the Scepter , and have set down the King upon his Throne .

1. I charge you to keep your Covenant with G O D ; and see that ye never be moved your selves to come against it in any head , or article thereof ; and that ye give no counsell to the king to come against the Doctrine , Worship , Government and Discipline of the Kirk , established in this Land , as ye would eschew the judgement of Covenant breakers . If the King and ye who are engaged to support the Crown , conspire together against the Kingdom of C H R I S T , both ye that doe support , and he that is supported , will fall together . I presle this the more , because it is a rare thing to see a king and great men for C H R I S T : In the long Catalogue of kings , which ye have heard recited this day , they will be found few who were for C H R I S T .

2. I charge you also , because of your many Oathes to the King ; That you keep them inviolable . Be faithfull to him , according to your Covenant , The Oathes of G O D are upon you , if directlie , or indirectlie , ye do anything against his Standing , G O D , by whom ye have sworn , will be avenged upon you , for the breach of his Oath .

And now I will shut up all with one word more to You , SIR , You are the only Covenanted King with G O D , and his People , in the world : many have obstructed Your entrie in it : Now seeing the L O R D hath brought You in over all these Obstructions , Only observe to do what is contained therein : and it shall prove an happie time for You , and Your House . And because you are entered in times of great Difficultie , wherein small strength seemeth to remain with You , in the eyes of the world , for recovering Your just power and greatness ; Therefore take this Counseil which David when he was a-dying gave to his sonne Solomon , 1 King . 2. 2 , 3 . Be strong , and show thy self a man ; and keep the Charge of the L O R D thy G O D ; to walk in his Wayes , and keep his Commandments ; that thou mayest prosper in all that thou doft , and whatsoever thou turnest thy selfe .

After this Exhortation , the Minister closed the whole Action , with prayer , and the song sung , he dismissed the people , with the Blessing .

Then did the Kings Majestie descend from the Stage , with the Crown upon his head , receiving again the Scepter in his hand , returned with the whole Train , in solemn manner to the Palace , the Sword being carried before him .